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MINARET AT ENTRANCE TO BUSRAH CREEK

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Historical Sketch of Busrah Station

Our missionary enterprise may be said to have had its inception in a conversation between two men on an ocean steamer in the early eighties. One was W. A. Buchanan, Esq., of London, now a trustee of the Arabian Mission, then a young man in business at Busrah. The other was Dr. Lansing, of Cairo, a pioneer of the American Egyptian Mission, and the father of the founder of our own organization. To this latter was given such a vivid representation of the need and promise in Eastern Arabia that it was repeated to his son, and became one of the factors influencing our choice of this field.

Another used in God's providence to draw us to this place was Marcus Eustace, M. D., for years a missionary of the C. M. S. at



FIRST HOUSE IN BUSRAH OCCUPIED BY THE MISSION

Ispahan, Persia, and Quetta, Baluchistan, but at this time physician to the English community at Busrah. The first two missionaries had reported at Aden early in 1891 in their further quest for a location, Zwemer to go northward into Yemen, and Cantine to visit the Persian Gulf. And when the latter's exploration seemed likely to terminate at Bushire, where two hot summer months were trying hard to exhaust purse, strength and hope, a very cordial letter from this Dr. Eustace bade the total stranger come on to Busrah, and on no account to leave the Gulf until the opportunity in this great Moslem centre has been seen and weighed. The Eustace's home was the headquarters of our mission as long as they remained in Busrah. At one time it was hoped that they would permanently join us, but eventually they went back to their own society.

The nearest missionaries there of the C. M. S., at Baghdad, 500 miles up the Tigris, were found quite ready to welcome us as neighbors. The British and Foreign Bible Society, in whose field we were, promised us their co-operation. Mr. Buchanan was pleased to see us, and the other English residents seemed kindly disposed. Busrah itself was so large and its population so mixed that we judged the local Turkish Government would not greatly exercise itself over the presence of a couple more strangers. These and other arguments brought Zwemer on for a consultation, which resulted in Busrah being formally adopted as the first home of the Arabian Mission. This was in the autumn of 1891.

Our first missionary efforts foreshadowed future developments. A little shop in the native bazaar was hired, in which the missionary himself daily sought to explain the Christian doctrine and sell the scriptures. A couple of Moslem youths were found who wanted to learn English. Exploring trips were taken in all directions, especially along the Tigris, Euphrates and Karun rivers.

As soon as our location had been decided upon, an appeal for a medical missionary was at once sent home, and Dr. C. E. Riggs arrived in the spring of 1892. It was soon found, to our intense disappointment, that Dr. Riggs, though having many lovable qualities and great enthusiasm, was not in harmony with either our faith or our practice. The matter was, in mutual good will, presented to our trustees, and Dr. Riggs was recalled. About this time the Mission also suffered a great loss in the death of Kamil Abdel Messiah, a Syrian convert, who had labored with us in Aden and who had begun a work in Busrah of great promise. Another convert from Baghdad was exiled and never allowed to return. It seemed as if the Turkish Government, awakening to the fact that we were driving in our stakes, made a determined attempt to uproot them. In this they were abetted to some extent by the native Christian communities, who feared that we would proselytize from among their folds. We were driven from one house to another until we were able to have one built for us on long lease. Most mendacious reports concerning our revolutionary teaching were sent to Constantinople, and in general our activities were interfered with in every possible way. There was not much for us to do but to wait and pray, making friends with individuals if we could not with the local Government. Our representatives at Constantinople would not consent to our forcible deportation, and gradually our patience and persistence wearied our adversaries and we were left alone.

During this period Cantine and Zwemer were both resident at Busrah, though the latter was generally away on tour or at Bahrein, which soon was considered our second station. Our third ordained missionary, Peter J. Zwemer, arrived in Busrah late in 1892. He spent here, however, but a year in language study and then made his home in Muscat, our next point of occupation in Eastern Arabia. Our medical work, which ceased with the departure of Dr. Riggs, was resumed in March, 1894, by Dr. J. T. Wyckoff, whose Turkish diploma gave him a legal standing in Busrah, and whose cheery smile brightened the outlook for many, both inside and outside the dispensary. His stay

was all too short, sickness compelling his return to America before the year was over. The third medical missionary to be sent by the Board to Busrah was Dr. H. R. L. Worrall, who has been blessed by many years of fruitful service. Most of our missionaries have spent a longer or shorter period at Busrah, either in study or active work, and it would serve no useful purpose here to give the details.

The history of Busrah Station as regards its superficial development has been one of diminution, not of increase. This is as it should be. Amara, on the Tigris, made an out-station in 1895, and Nasaria on the Euphrates, also made an out-station in 1897, were united into a station in 1910. At the same time Kuwait, at the South, was given an independent organization. Muhammera, on the Persian side, has also



PRESENT BUSRAH RESIDENCES

passed into other hands. This natural growth has enabled us at Busrah to concentrate our efforts on a much smaller area. The result of this concentration is seen in the foothold we have already gained at Zobeir, on the border of the Arabian desert, in our two bible shops in Busrah and our three schools, and in general in our largely increased force of workers, both men and women.

In material evidences of prosperity, such as ground and buildings, this station has lagged behind the others, perhaps because their need was greater, in that we would generally rent some sort of building while they often could not. In 1908, however, ground was bought and in 1911 a hospital and house were completed.

The development of our station has naturally been qualified by that of the country in which we are located. We reached Busrah about

the time when the vague toleration or indifference of the Turkish Government to missionary enterprise had given place to an active opposition. For a time we struggled for a bare existence, and for years each advance was a victory gained over organized resistance. When the new regime came into power in 1908, we, with all benevolent organizations, profited greatly. It was then that firmans were received for schools and hospital, that the ban on much religious literature was raised, and many annoying restrictions upon work and travel were removed. In searching for the causes of our material progress we must also take into account the growing trade, population and importance of Busrah. The invitation and challenge of opening doors is an ever-increasing stimulus.

JAMES CANTINE.

Women's Work in Busrah

The oldest organized work for women in Busrah is the medical work. It was begun about twelve years ago and has been carried on almost regularly ever since. It has grown steadily and is the largest medical work for women in our entire field. During the past year there were women treated. It is true these are not all Moslem women, but we note with pleasure that the number of Christians and Jews is small compared with that of Moslems. The majority of these women would probably be left uncared for if there were no woman doctor here, so that it is an important work, viewed from the point of their physical need, and how much more so when it also gives so many opportunities of ministering to their souls' need. There is no department of missionary activity in which the opportunities for personal work are so great as in the medical department. In the daily clinic, in the wards of the hospital, in the homes when she is making her out-calls, the missionary doctor may well be envied the opportunities which are hers.

The Lansing Memorial Hospital is probably the only place in all Busrah where women of different races, religions and classes meet together. No one could fail to notice the difference in color, features, dress and manner of those who come to the daily clinic. There are the native Christian women, both Protestant and Catholic, with their gayly colored silk izaras draped so prettily around them; the Jewesses, with their ugly masks and unbecoming padded cloaks, and the Moslems, dressed as variedly as their stations in life vary, though the most of them, from the dainty Turkish lady down to the poorest black slave woman, wear the long black abbo for an outer garment. And among the patients the variety is just as great. I have seen in one ward a Turkish woman, two Bedawin Arabs, a Persian, a negro slave woman—all Moslems—and a Catholic Christian, while in a room near by was a Jewess.

The influence of the woman's medical work reaches far beyond Busrah itself. Many of the patients come from Amara, Nasaria and other river towns above Busrah, and some come from Muhammera, on the Persian side.

Day by day in loving gentle service and simple, earnest preaching the doctor and her assistants are seeking to lead these women to Christ. We have seen results, especially among the patients, and surely when we consider the thousands of women who have heard the gospel here we may hope that the seed which has been sown during all these years will bear much fruit.

EVANGELISTIC WORK.

This is not of such long standing as the medical work. I think it is about six years since a missionary was first appointed to do evan-



TWO BIBLE WOMEN — BUSRAH

gelistic work among women at Busrah. Much of this work has in the past been done in connection with the hospital, and we hope it will always be so. There is a great field here for an evangelistic missionary, and one to which she may well devote considerable of her time. I know of no better way to become acquainted with women of various classes than by occasionally spending a part of the morning at the hospital with the women who come to the clinic. It always results in getting invitations to visit new homes. And the preaching

in the wards is about the most pleasant work that falls to the lot of one engaged in the work among women, perhaps because it seems to yield results more readily than the same amount of time spent along other lines of evangelistic work.

HOUSE VISITING.

Looking at it from an evangelistic point of view, there is more satisfaction in visiting the middle classes than the very rich or very poor. They are as a rule intelligent and seem willing to listen to one's message, while the rich, though they like a social call, are usually lazily indifferent to the preaching of the gospel. And yet I have seen the women in one of the wealthiest homes in Busrah listen with much interest to the parable of the sower as the Bible woman was telling it to them in her simple and attractive way.

Many of the middle-class people work the large date plantations, and one can spend pleasant as well as profitable hours reading and talking with the women while visiting them in the date gardens.

The poorer classes are so very ignorant that it is difficult to make them understand even the simplest gospel stories. But they are therefore all the more in need of our teaching.

One part of the evangelistic work which is of especial value to the Christian community is the women's prayer meeting. We want to see the native Christians taking a more real and earnest part in the conversion of the Moslems, and it is our hope that through meeting with them in prayer for this work they may learn to recognize their opportunity and responsibility.

OUT-STATIONS AND ITINERATING.

About three years ago one of our missionaries was appointed to Busrah out-station and village work. Up to that time very few of the towns and villages near Busrah had been visited at all, and in none of them had any regular work been done. Since then Zobeir has had a resident missionary from two to three months of each year, and Amara has also been worked for several weeks at a time. Probably most of you have read the reports of our itinerating missionary, Mrs. Vogel, on this work, and know how very different was her reception at Zobeir this year from what it had been the first time she went there. Each year she has stayed longer, gone about with more freedom than before, and found the hearts of the women more receptive. To quote from one of her reports: "The tour to Zobeir, which was accomplished in the early spring, proved a great stimulus to the work so recently begun in that fanatical place. Through contact with Christians the people have learned that our religion teaches purity, sincerity and, above all, love."

"The greatest progress I saw in Zobeir was that instead of looking down on me with pity, as formerly, the high-class women this year invited me not only to visit them but also to read to them and discuss the virtues of Christianity with them. Many an afternoon was spent in a profitable way."

Her report about the work in Amara was also encouraging. But we realize that the women in Moslem homes outside of Busrah are as much in need of Christian teaching as those in the town itself.

EDUCATIONAL WORK.

The newest feature of our woman's work is the educational work for women and girls. For a long time Busrah Station had looked forward to opening a school for girls, and near the close of the year 1912 this hope was realized. If the success which has attended it thus far continues, it will quite soon be a large school. Besides the regular instruction in Arabic and English the girls are taught sewing and lace-making. This promises to be an attractive feature. Some of the Turkish ladies have expressed themselves as being eager to have their daughters learn dress-making according to our American fashions. When one sees them dressed in ultra Paris fashions made up of impossible combinations of colors, one feels it will be a kindness to give them help in this direction.

The kindergarten is something of a novelty and will no doubt prove popular.

The material advantages of the school are evident, but we aim to give more than these. It is our earnest hope and expectation that through direct religious instruction, through the influence of Christian teachers, and the daily contact with missionaries the girls may learn to know their need of the Saviour Jesus Christ.

Looking to the development of our woman's work, there is need for more native workers. At present the hospital has only two. There is one Bible woman for the evangelistic work who can give only a fourth of her time. And there are two teachers for the educational work. But here we are confronted with a great problem, for there are no workers at hand. We are planning for a woman's training class, but there is so little good material in Busrah. For our immediate need we have sent to the Mission at Mardin asking for helpers, and if we succeed in getting them it will mean much for the growth of our work.

The medical work is also in need of an American trained nurse who can devote all her time to the superintending of the work in the hospital.

But our greatest need is for the prayers and interest of the church at home.

ELIZABETH CANTINE.

Busrah Medical Work

Every now and again the literary powers that be ask us to tell the how and why and what-not of medical work. As a rule our tale is soon told—of the incessant stream of morning clinics, with the self-same kind of people forever coming and forever going; operation days, with the same kind of bullet wounds, tumors, calculi and what-not—interesting enough indeed to the surgeon, but only of passing interest to the lay-reader. We are expected to keep up the interest, however, by tell-

ing about what an interesting case Mohammed Ali was, who had a cataract removed from his eye and who was interested in the gospel message for a time and then left never to be heard from again; or how pathetic the case of the little girl Fatama is, in the women's ward, but as one listens to pathetic tales for four or five days a week and fights for the life of several operative cases lingering at death's door, when perhaps one or two of them passes into the Great Beyond, it is difficult to grind out the same thing, and one's literary powers are apt to remain undeveloped.

This time, however, a resumé of the Busrah medical work is wanted, as well as a glimpse into the future, to tell you a few of the difficulties overcome and opportunities met which have brought our work here to its present proportions and gives it its bright prospect for the future.



LANSING MEMORIAL HOSPITAL—SIDE VIEW

My present knowledge of Busrah dates from 1906, when I was assigned here for language study. Even then, although I had been a year at Bahrein, I saw the great contrast between the two places, and with it Busrah's greater possibilities for hospital work. Bahrein, on a comparatively desert island, with its greatest resources the pearl fisheries, which are always a gamble; Busrah, in the lap of the Euphrates and Tigris rivers, where today one can see that in a comparatively few years its population should increase four-fold and this rich country not only support this large population but give its share of produce to the world's market.

Until two years ago hospital work was carried on under great difficulties in buildings which we had to rent at the exorbitant sum of \$450 per annum. Then the physician in charge was constantly in danger of Government interference, because no permission for a hospital had ever been obtained from Turkey, and it was not seldom that the Turk-

ish doctors tried to prevent Dr. and Mrs. Worrall from performing operations. Dr. Worrall was always successful in averting these attacks, for his friendship with some of the higher officials rendered him more or less immune. However, such a condition was intolerable, as there was sure to come the day of a Pharaoh, who knew not Joseph.

During the years 1907 and 1908 Rev. Van Ess and myself were on good terms with the Governor, and as the young Turkish party had only recently come into power, we thought we could try to obtain the necessary iradé, or permission, from the Dar Es Saada, or house of happiness, as Constantinople is called by the Arabs. So, instead of going to India on vacation in the summer of 1908, I left by sea for Constantinople, and arrived after a month's voyage, only to besiege the sublime porte for six weeks with little visible result. However, before leaving, they promised me at the American embassy that we should have our desire, and not long after returning to Busrah the new Governor brought us word that the iradé had been granted and that he would be pleased to be present at the laying of the cornerstone. Miss Susan Lansing, of Albany, had already given money for the building, so our hopes were at last realized and the local authorities could no longer disturb us when our new hospital was finished.

The Lansing Memorial Hospital has been open for nearly two years, and, although it is in the midst of the date gardens and far from the city proper, yet our faith that the people would come in spite of the distance has been realized, and now we are obliged to turn people away because of lack of accommodation in the wards.

So as we look at the future of Busrah and the hope that its hospital and its staff have of playing a large share in the bringing about of a healthier and a cleaner Busrah, we have faith, although the odds are tremendous and the conditions here unsanitary in the extreme, that we shall be able to do our share in showing the people how to keep free from disease, how to prevent the spread among them of malaria, cholera, plague and dysentery, the scourges of the East.

The credit that the hospital should have in helping the women of this country is by no means small. Women have been and still are held to be of little worth here, and as they flock in ever-increasing numbers to the woman doctor they are learning that they do not need to suffer as they were obliged to, and as this gospel of health spreads so the gospel of peace on earth good will toward men is preached abroad by word and deed many times a day among the Arab women of Arabia.

The present imperative need for our hospital is a trained nurse, and we have already been authorized by the Board to pay the salary from hospital receipts. At the present time we are patiently awaiting applicants. Mrs. Bennett has more than she can do with clinics, as large and often larger than those on the men's side, and operations, but in addition to this she must superintend all the native nurses and dresses, and see that from twenty to thirty patients have clean linen for their beds and that they receive the prescribed diet. Then there are out-calls, where she has to go several miles by boat or carriage. Altogether the old adage that a "man works from morn till setting

sun, but woman's work is never done" is as true out here as at home. If we could have a trained nurse to superintend the nursing of the hospital, we could do better work for the patients and be in better shape for work ourselves.

At the present time there are thirty-one patients in the hospital. Twenty-five of these are surgical and six medical. As I write, in the last of March, we have seen over five thousand patients since November 1, and just now the clinics are often over one hundred a day. Two days each week are reserved for operations and there are at the present time more cases for operative work than we can manage.

Dr. Van Vlack, who is Michigan University's representative with us in the medical work at Busrah, is studying the language, but has already helped a good deal in operations, and lends us a hand when we are overpressed with work.



MEN'S WARD — LANSING MEMORIAL HOSPITAL

This year we are planning to improve the mission grounds generally. We have just finished a rather attractive entrance at the river front with cement steps and brick pillars, and are building a road for five hundred feet or more back to the hospital entrance. In the hospital we are completing a water system and intend to lay marble floors throughout, as the bricks create such quantities of dust that our aseptic surgical work is endangered thereby. The operating room has been splendidly equipped from a gift from students of the University of Michigan. The improvements in the hospital and grounds have all been paid, however, from the medical receipts of last year.

This year has also seen started a small work for lepers. There are scores of them here, but we find it difficult to segregate them because the common people care little for the disease until the individual becomes loathsome, and so many lepers wander among the people unrec-

ognized for many years. We are treating two at the present time and have built a thatched hut for them not far from our own property. The disease is incurable, but yields successfully to palliative measures, and at the same time they have a chance to hear often of the Christ who has power to change their vile bodies into a likeness to His glorious body. Busrah Medical Work has wonderful opportunities before it, and God will give us results in His own time.

ARTHUR K. BENNETT.

The Minaret and the School-bell

I.

The well-known rule for rabbit-pie, which begins with the words "First catch your rabbit," may well be applied to the rule for making a school in Turkey, "First get your permission." There is much unwritten history concerning all the mission enterprises which have been attempted within the jurisdiction of the Sublime Turkish Government, and perhaps the founders of schools, more than any one else, could tell many tales. Of petitions pigeon-holed until a "more convenient season," of weary, fruitless pilgrimages from one vague official to another, of long waits in Government offices, of interminable delays and puttings-off, of prolonged correspondence with the powers that be, or were, in Constantinople—all such things as are best calculated to break the spirit of an eager American, to wear out his patience, dampen his ardor, and try to the uttermost his faith.

The first approach must be made to local officials. If by rare good fortune they are friendly, the application slides through and a recommendation is sent on at once to the head Bureau of Education in Constantinople; but if, as is far more likely, they are time-serving individuals, whose sole interest is in their purses, the permission is a matter of months or years. They are fearful of offending local sentiment and making themselves unpopular, and they are equally fearful of jeopardizing their position with the Government, so they take refuge in the evasions, prevarications, subterfuges and postponements of which the Turk is past master.

With the permission must be presented the proposed curriculum, the names of the teachers, their diplomas, and also a statement of the house where the school is to be held. This of course necessitates leasing a house before the application for permission is made. If the permit is refused and the missionary is left with an expensive house on his hands for a year or more, it is a matter of no concern to his friend the Turk.

After a weary time the matter is settled locally, and the request for permission is passed on to Constantinople, with the recommendation that it be considered. Now it is necessary for the long-suffering missionary to communicate with the American ambassador there, and request that the matter be followed up and the petition safely presented

and not indefinitely shelved. More long delays, much writing and telegraphing to and fro, and in due season the missionary may, if he has fainted not, reap the reward of his long labors and receive his official "iradé" to open a school.

Even then one may not be certain that the school will be forever free from the interference of the local authorities. Only a few weeks before the writing of this article strong effort was made by the local Bureau of Education to prohibit the teaching of the Bible in the Busrah Boys' School, doubtless at the instigation of some zealous citizens, in spite of the fact that such permission is specifically given in the imperial iradé. This attempt failing, they turned their attention to the Girls' School and attempted to find some flaw in its permit which would justify their closing it. Help came from an unexpected quarter, for the authorities in Constantinople telegraphed to the Busrah officials that permissions which were once granted and recorded were



BUSRAH GIRLS' SCHOOL

unassailable, and that they desired to be troubled no further with complaints against the American schools in Busrah.

Having weathered this storm, the position of the educational work here should be stronger than ever, for, while the Government has it in its power to cause many small annoyances and thwarting of plans, there can never again be the same struggle for existence and establishment.

II.

The great initial difficulty overcome, of obtaining Government permission, the would-be builders of schools find themselves confronted with other and more intangible difficulties. The ancient wall of Moslem superstition, prejudice and distrust is a far more potent barrier than any technical one, and difference of race, creed, language, habit of thought and ethical standards make a high wall be-

tween Western teacher and Eastern parent and child. Especially is this true of the education work for girls. The great woman's movement of the present day is slow in making itself felt in this back water of the current of social progress, and the circumscribed life of the harem presents no obvious demand for any greater enlightenment, which would entail breaking the custom of centuries. An Oriental man may seek medical aid for himself and his family for their bodily ills, he may listen more or less courteously to exposition of the alien faith, but he will think twice before entrusting his sons and daughters in the most plastic years of their lives to the daily training and influence of Christian teachers. Competition in educational work exists in Busrah, but is not a vital problem. The importance of the Koran schools and the small Moslem schools for girls is negligible, and the Government boys' schools, although well equipped and subsidized by the Government, are so ill-managed and give such poor and unsystematic instruction that boys emerge from them as ignorant as when they entered. The different sects of the Eastern Christians maintain their own schools in Busrah—Chaldaeans, Syrians, Armenians and members of the Latin Church—as do also the Jews, but these are primarily for the children of their own congregations, and not for the Moslems. Diversity of language is a minor difficulty, not insuperable, as almost every one understands Arabic, but still a hindrance, since a class where one child's home language is Turkish, a second Persian and a third Armenian, is harder to reach effectively than the children of the mother tongue.

An adequate teaching force is of utmost importance to such an education enterprise, and both the boys' and girls' schools have been rarely fortunate in obtaining native Christian teachers who combine high personal characters with excellent equipment. Most of these are from Mardin, the nearest place to our field where there are training schools for teachers.

III.

The School of High Hope, the official title of the boys' school, was opened in its present location in April, 1912, and the School of Woman's Hope, also an official title, the following December. At the opening of the spring term in 1913 the boys' school had an enrollment of eighty and the girls' school of twenty-nine, about half the number in both cases being Moslems. The schoolhouses are located near together in Busrah City, an ideal situation in the heart of the resident district. Thus far no missionary has attempted to live in this part of the town, and the presence there, during the day, of those in charge of the educational work, has made practicable a kind of social work which has hitherto been out of the question. Especially is this true of the girls' school, which has not only been a social center for the mothers, but also has been a means of gaining entrance into many new houses.

The personnel of the scholars is as interesting as it is varied. Eight of the brightest and most promising boys are from the family of the most powerful Sheikh in the region, who has committed the

entire responsibility for their education to the director of the school. Two little sons of the biggest Pasha in Busrah are in daily attendance. Side by side with these and other young aristocrats sit the children of tailors, liquor sellers, washerwomen, tax collectors, Turkish policemen and army officers, Government officials, cooks, lawyers, money changers, merchants and of all the mission staff of native helpers. The girls' school includes the same social extremes, and the gay silk dresses of the Persian consul's little bright-eyed daughters brush daily against the faded calico of their more plebeian neighbors.

Arabic is the official language of both schools and is used for all instruction in the common branches. English is required, and in the boys' school Turkish, the official language of the Government, with French and Persian as electives. The courses for both boys and girls are planned to correspond with primary, grammar and high schools in America. The girls' school has a small kindergarten as well, and instruction in sewing and lace work is a very popular feature of the "co-educational department." A piano is another attraction of the girls' school, and is a great help in chorus singing and drills. Boys and girls both enjoy gymnastics, which is a regular part of the program during cool weather. As granted in the imperial permission, Bible study is required of every scholar. American school desks and seats are a source of joy and pride to the children, and maps, globes, charts and other modern equipment are as wonderful to them as they are commonplace to the American boy and girl.

The success of the first year of school justifies the hope that in the near future we may enlarge the work, and conduct not only day schools in Busrah and Ashar for the lower grades, but may also have, somewhere outside of the town, boarding schools for the higher classes, with industrial and agricultural branches. The whole course of study will be adapted to the needs of the country, for it is farthest from our wishes to Americanize these Semitic boys and girls. To make them see the possibilities of their own land and to inspire and equip them to develop it is our great aim.

IV.

All educational work looks to the future, and the very name of our Busrah school carries the thoughts forward with "High Hope" to the days when the sound of the school bell shall have drowned the call of the muedhdhin from his minaret. Inevitably it will come. That Islam and progress are incompatible has been demonstrated over and over again, and a spirit of unrest, a desire for enlightenment and improvement, is manifest in every phase of existence in Oriental lands. The opportunity today for missionary schools is one of inestimable importance. Potential makers of history are before us, to train and mould as we will, and ours is the chance to show them the one foundation upon which alone can be built the lasting greatness of any people.

What We Are Here For

Why are you a Christian? To gain heaven? To secure forgiveness of sins? Because the Christian life is really a happy, harmonious, satisfying life? Good answers all. Once I asked a convert why he became a Christian. Like a flash he answered: "Sahib, I am a Christian because Jesus Christ has the right to be king." And that is the best answer of all, because it is the most fundamental. If Christ is king all's well with the world and with me. What are we *here* for? Because *here* most of all Christ's kingship is denied and usurped. What are we here *for*? To restore the King to His throne. All else is subsidiary and incidental—only a means to an end. A hospital and a doctor, if they aim only to relieve bodily suffering, are in a field like ours, only a hindrance, not a help, for good works are the core and course of Islam, and we cannot afford to bolster up that idea. A school, however finely equipped, is in a land like this worse than useless, if it educates only the mind, for it makes educated rascals who take over our vices and distort our virtues. We have excellent hospitals and are proud of our doctors; we are on the way to having efficient schools; we push both these activities, but only as a means to an end—to make Christ king.

In warfare good strategy demands artillery to open the breach or to cover an advance. But it is poor economy to pour thirteen-inch shells into a breach already made. Cavalry follows flight, scouts, deflects, flanks, round-ups, but horses' hoofs cannot carry a redoubt. It is finally the hand-to-hand conflict of the infantry that takes the citadel. With our hospitals we open the doors and the hearts; with our schools we scout possible enemies and deflect them, but it is only when we all charge together, shoulder to shoulder, and by the hand-to-hand conflict, close with the Moslem, that we can hope to win.

If I were a doctor in America and wanted to be a specialist in everything in the least possible time, I should come to Arabia for five years, for here a doctor must amputate a leg before breakfast, treat lepers, hypochondriacs, consumptives and what-not before lunch; in the afternoon remove a cataract or two, a liver abscess and perhaps some bullets before tea, and be obstetrician, pharmacist and everything else in odd moments. But we don't want a doctor who comes for that purpose only or mainly. If I were a fellow in philosophy, or philology, or sociology, in an American university and fancied myself pretty clever, I would come to Arabia and try my cleverness at Arabic, Semitic fatalism, Oriental psychology and Turkish diplomacy. I would try to settle some problems hitherto untried, worth all a man's mettle, with a chance to dabble in statecraft, politics, a shooting affray or two, some fine sailing and horseback riding. But we don't want teachers who come for that. And if I were a preacher and wanted a worthy language to be eloquent in, I should come here and learn Arabic, and learn to understand my Bible from first-hand sources. But we don't want doctors, teachers and preachers who have not as their first

and only aim to restore Jesus Christ to His throne, to preach Him, teach Him, live Him, always and only. The truest gauge of the progress of our work is the reception accorded to our evangelists. We in Arabia don't claim to be successful if success implies a bountiful harvest. But you can't claim a harvest in the springtime. The Dutch fathers of some of us came to Michigan in 1847 and found pine forests. They had to clear away the forests, dig up the stumps, till and sow, and it was more than twenty years before the task was done. We have been here something more than twenty years now and have



A CONFERENCE OF COLPORTEURS

had to contend with more than pine stumps. Yet today the sower of the Word is tolerated if not welcomed, where only a few years ago he was stoned and reviled. The doctors and teachers are cordially received everywhere and always, the clergyman is received politely, but it is plain to see that he is generally *persona non grata*. In the nature of the case it is so, and I take it as a compliment to him. He has nothing to give that the Arab wants, and offers what the Arab hates and despises. Yet it is he that must be free to move, to advance, to enter if the rest of us shall have done our work well.

The clergyman is responsible for three vital activities—Bible distribution, church service and care of converts. The Bible distribution is the old story of seed-sowing. There is scarcely a hamlet in Busrah field where you cannot find a copy of the Word. In Busrah City is the shop where daily the Gospel is sold and explained, and in Ashar suburb is another shop, next the barracks, where Turkish officers, like birds of passage, flit in and out for a few months, hear the message and move on to posts perhaps inaccessible or unreached. At Amara, up the Tigris, and at Nasaria, up the Euphrates, likewise, consecrated and able native evangelists break the bread of life. The writer remembers in 1903 meeting with an audience of six in the Sunday services, four native helpers and two missionaries. Today our chapel is too small, and several times Arabs have been turned away for lack of room. The foundation of a new church is already above ground. I think that is just the stage which we have reached in our spiritual building.

Care of converts—that is the hardest, most heart-breaking task. Today we can care for most of them only in our prayers, trusting that the Great Shepherd of the sheep will bring back the erring ones. It is a comfort to think that Jesus Christ loves the Moslem more than we do. I read yesterday that twelve thousand Pomaks in Bulgaria have come over in a body from Islam to Christianity. That is when God moves.

The problem of the future is to have faith. Lack of faith is the greatest sin. True faith is its own greatest reward.

JOHN VAN ESS.

Michigan Enterprise in Arabia

For some years now the larger universities of our country have been taking a noteworthy interest in foreign missions. The effort has been to concentrate this more than passing interest on some particular field and, generally speaking, on some particular station.

This idea of concentrated mission work appealed to those of the University of Michigan who were interested in missions. Consequently the eyes of the students sought a suitable place to establish a work representing the university. The choice settled on Busrah, in Arabia. The need was great, the laborers not many and the possibilities apparently unlimited. Also Arabia has been the scene of action, the field of labor and the place of burial of three graduates of Michigan. Dr. Thoms and his wife were the first of our fellow alumni to take up work in Arabia, and they were pioneer workers in Matrah and Bahrein. The memory of their work and death, and also that of Jessie Vail Bennett, who died so short a time after her arrival on the field, bound Arabia more closely to Michigan. Dr. and Mrs. Bennett, now on the field, are working out the ideals and theories acquired at the same place of learning.

As an outcome of these strong ties and interests there are now in the Station of Busrah five people directly representing the University

of Michigan, namely, Mr. and Mrs. C. F. Shaw, Mr. P. C. Haynes and Dr. and Mrs. H. G. Van Vlack.

Messrs. Shaw and Haynes, graduates of the engineering department, are laying the foundation for extensive work along their own line. Already they have made the beginning of a manual training course in the school at Busrah. It is necessary, they find, to start at the very base, as the boys know not even the rudiments of drawing nor the terms used to describe the different type forms. They are steadily gaining the confidence of the people of this place, not only of the natives but of the different firms as well. Many and varied have been the tasks required. An asphalt road has been laid in Muhammera, and plans drawn up by them for other roads have been carried out. Also they have made plans for school buildings and for a new Imperial Ottoman Bank.



MR. HAYNES SUPERINTENDING THE CONSTRUCTION OF A HOUSE

Having proved to the people that they are careful as well as capable, they have been entrusted to repair the lone automobile of Busrah, different launches and graphaphones. The fact that Mr. Shaw was requested to draw the plan of a gari, or carriage, in order that the owner might send for a small piece to replace one that was broken, is a standing joke among the missionaries.

For the English residents plans have been drawn and the construction will be superintended of an English marine hospital. At present Mr. Haynes has charge of the construction of a house for a member of one of the English firms. Here he has experienced the differences encountered when Western minds and ideas come in contact with Eastern. Unless the engineer is on the spot to personally superintend

the carrying out of his ideas the native worker either will not do the work at all or do it according to his own Oriental notions.

Of late Mr. Shaw has had the opportunity to show the people of Kuwait what modern building and engineering is like. He has been putting up a hospital of cement for the mission. It was a source of wonderment to the inhabitants to see a soft substance like cement mixed with large quantities of sand and water become in a few hours hard as stone. They crowded about in such numbers that they interfered with the work, and even asked for a little to take home. These people, especially those who have been to Bombay or possibly Egypt, are interested in modern improvements. But so long as the country stays under Turkish control little can be done in the line of change from old customs.

The time of Dr. and Mrs. Van Vlack has been spent carrying out the usual routine of new missionaries, that is, studying the language and getting acquainted with the people and their customs. During the summer Dr. Van Vlack made a trip to Baghdad, staying there several weeks to care for Mr. Van Peurseem, who was ill with typhoid. At present they are in Zobeir, still studying, with particular emphasis put on conversation. This place offers exceptional advantages to the language student, as especially good Arabic is spoken here and the people themselves are very cordial. Zobeir is very glad to have a doctor here even for so short a time, and twenty-five or thirty afflicted ones come every day for treatment.

Mention at least must be made of the last summer arrivals, Masters Bennett and Shaw, who, while not showing any marked Michigan tendency, promise to be worthy representatives of the *alma mater* of their parents.

The university itself has made great plans for the future and, being backed by able men, they will undoubtedly be carried through successfully. They expect among other things to send out enough doctors and nurses to man Busrah and its out-stations. They have aimed high, but nothing great is ever accomplished until something great has been attempted.

MERCY VAN VLACK.

From the Moslem Point of View

(NOTE—Translated from a Zobeir Circular directed against the Mission schools in Busrah.)

What say the wise of Islam, the benefit of God upon them, in particular and in general, of one whose religion is the religion of Islam, but who puts his child, male or female, into the schools of the Protestants, and they commissioned by the chiefs of their sect, to invite to Christianity. For this they have their living with all necessities, and they spend what is needed to secure acceptance of their invitation, and they declare themselves to be teachers, together with the open assertion that they are missionaries, and among their wiles is making companions with themselves of some doctors and those who care for the sick. They give medicine to the poor free to

burn the hearts of the people to them, although the sick and those under instruction pray with them Christian prayers every day at the beginning and at the end of the day, and they clearly proclaim in their prayers the divinity of the Messiah and His Lordship, and they preach that there is no salvation except in the confident belief in that in which the Christians firmly believe. Is this permissible according to the law of Islam, or not permissible? We request a decision concerning this affliction, and to you be the blessing and the reward.

Praise be to God alone, and prayer and peace on Him than whom there is no prophet after Him.

THE REPLY.

It is not permissible to one who believes in God and the last day, that he give over his child, male or female, to others of the teachers than Moslems, not in a school and not elsewhere, not even in the house of the Moslem himself, if there is even a suspicion of injury, to say nothing of certainty. And its certainty is a matter demonstrated. It is indeed a necessity recognized by all who possess discrimination and insight that the Moslem in these last years entrusts himself with no fear to the Abyssinian Christians, the Jews, the magicians and the idolators, but it is not possible to entrust one's self without fear to the Christians from Europe and America, and especially these messengers of corruption which has no fruit except Godlessness and apostacy, with what follows them. There is great danger in mixing with them, and danger to their families, and their relatives and to their tribes, and to the government of their city; this to the point of the entrance of foreigners and their permanent establishment as has happened in most places of the Moslems. This is their root purpose, and their second purpose is the tearing us away from our religion, that they may quiet all resistance if they wish to rule over us, because doubtless if there lacks this bond of religion we should separate, the one from the other, and our condition with them, be similar to the saying of orphans, "Whoever marries our mother, he is our uncle," and all that come to our country from the parts of Europe and America are servants of their governments' intentions, using according to their ability every means to attain to the securing the lordship over us. And their methods divide themselves into two procedures, which are united in the result, and one of them is our transformation from our religion to the religion of the Christians, and the second is the tearing us away from all religion to worldly materialism, and in truth the first is a means to the second, and the missionaries and those with them of the doctors and the caretakers for the sick, and the people of the schools, from them is the first method. And all the other doctors, not bound up with the missionaries and all the travelers and the merchants and the people of the government are of the second method. And already have appeared the results of their works in most places of the Moslems, East and West, North and South, and this has increased their vigor, and the Moslems have not increased on this account, except in their decline. Therefore, whoever would surrender his boy or girl to these foreigners, he is lacking in that which distinguishes man from the beasts.

Little Stories of Arabian Life

Continued from previous number

"Well, then," said I, the caliph whispered to the wood-cutter what he was to do in order to get satisfaction from the barber, and what that was I will now relate. The wood-cutter, having made his obeisances, returned to his ass, which was tied without, took it by the halter and proceeded to his home. A few days after he applied to the barber as if nothing had happened between them, requesting that he and a companion of his from the country might enjoy the dexterity of his hand, and the price at which both operations were to be performed was settled. When the wood-cutter's crown had been properly shorn, Ali Sakal asked where his companion was. "He is just standing without here," said the other, "and he shall come in presently." Accordingly, he went out and returned leading his ass after him by the halter. "This is my companion," said he, "and you must shave him."

"Shave him!" exclaimed the barber, in the greatest surprise; "it is enough that I have consented to demean myself by touching you, and do you insult me by asking me to do as much to your ass? Away with you or I'll send you both to Jehennum," and he forthwith drove them out of his shop.

The wood-cutter immediately went to the caliph, was admitted to his presence and related his case. "'Tis well," said the commander of the faithful. "Bring Ali Sakal and his razors to me this instant!" he exclaimed to one of his officers, and in the course of ten minutes the barber stood before him. "Why do you refuse to shave this man's companion?" said the caliph to the barber. "Was not that your agreement?"

"'Tis true, oh caliph, that such was our agreement, but who ever made a companion out of an ass before, or who ever thought of treating it like a true believer?"

"You may say right," said the caliph, "but at the same time who ever thought of insisting upon a pack saddle being included in a load of wood? No, no, it is the wood-cutter's turn now. To the ass immediately or you know the consequences."

The barber was then obliged to prepare a great quantity of soap, to lather the beast from head to foot and to shave him in the presence of the caliph, and of the whole court, while he was jeered and mocked by the taunts and laughing of all the by-standers. The poor wood-cutter was then dismissed with an appropriate present of money and all Baghdad resounded with the story and celebrated the justice of the commander of the faithful.—*From "Hajee Baba of Ispahan."*



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